

THE


the most honorable  
her Majesty's private Council  
Oct. the 15. of April  
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berlaine Doctor in  
Divinitie.

John Salt  
The blood of Jesus Christ  
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*Christ was once offered to take away  
the sinnes of many: and vnto them  
that looke for him, shall he  
the second time, without sinne  
to saluation. Ad Habraeos. 9. 26.*

**H**is Scripture read in  
the Epistle this day,  
found in the 9. to the  
*Hebrews*, written by  
S. Paul (as some thinke) but sprung  
fro the holi-ghost, as the catholike  
church beleeueth, plaine in words,  
certaine in sense, short in reading,  
cōtaineth two necessary, notable &  
large points. The first is, the offer-  
ring of Christ, and wherefore hee  
was offered, in these words: *Christ  
was once offered, to take away the  
sins of many.* The other, the com-

A 2 ming

ming of Christ, vnto whome, and  
wherefore he shall come, in the se-  
cond branch; *Vnto them that looke  
for him shall hee appeare the second  
time, without sinne vnto saluation.*  
The first is for me, being the doc-  
trine of Christ crucified, which on-  
ly is to be preached, for the time  
also, being the Passion weeke,  
wherein especially it is to be me-  
ditated, & for this most noble and  
honorable audience, being Christi-  
ans, which seek saluation by Christ  
crucified, and no where else: and  
therfore contenting my selfe with  
the first part, at this present, by  
Gods grace and your honourable  
permission, I am to handle the  
Passion of Christ, briefly to auoyd  
tediousnes, plainly to edifie all,  
truely out of the Scriptures, and I  
hope comfortably, both to you &  
my selfe; in this order. First I will  
touch the things which went be-  
fore



fore his crosse, not all, but some. Secondly, what hee suffered on the crosse, and what chanced about the time of his passion. Thirdly, what good we haue by Christs passion, and how we should meditate thereon. That the Treatise may bee to the glory of God, I beseech you, &c.

**T**He bloudie and bitter passion of our Lord and Sauour Iesus Christ, God and man, in the 26. and 27. chapters of *S. Matthew*, is largely and comfortably discoursed. How he was betrayed by *Iudas* with a kisse, accused of the Iewes, condemned vnder *Pontius Pilate*, and crucified betweene two malefactors, his soule being troubled, his heart grieued, and his body tormented with the nailing of his blessed hands and feete, with the piercing of his gracious side,

with the shedding of his most glorious and pretious blood. So the Sonne of God, the Lord of glorie, the prince of peace was intreated of miserable miscreants. So hee, which knew no sinne, was made a sacrifice for our sinne. Now if the vaile of the temple did rent asunder from the top to the bottome, if the graues did open, and the bodies of Saints (which slept) arose, if the earth did tremble, and the stones cleaue asunder, when this was done: how can it be, but that wee should be moued, when this is preached? Our hearts may tremble to thinke of it, so may our tongues to speake of it, yet we may reioice in Christ crucified, that by the vertue of his passion our ransome is paid, our wounds healed, satisfaction for our sinne made, death conquered, Sathan subdued, hell overcome, sinne killed, God pacified,  
and

and wee to him reconciled. And  
now to beginne with those things  
which went before his crosse, may  
we not think his suffering was ex-  
ceeding great, when hee sweat  
blood? And that did Christ in  
mount Oliues, being in an agonie,  
kneeling downe deuoutly, and  
praying most earnestly. It is an v-  
suall thing for a man in anguish to  
sweate: but to sweate blood, and  
to sweate it in such aboundaunce,  
that euen drops like blood, should  
trickle from his bodie vppon the  
ground, this is not an vsuall thing.  
This was a strange thing. This  
was proper to Christ. This decla-  
red grieve vnspeakeable, paine in-  
rollerable. And did Christ shed  
dropes of blood for our sinnes?  
and can not we shed one teare for  
the same? O that my head were a  
well of water, and my eies a foun-  
taine of teares, that I might be-

waile the ynthankfulness of the  
world. The matter which he had  
in hand was weighty, the worke  
which hee had to accomplish was  
great, the conflict strong, the ene-  
mies mightie, their assaults manie.  
The worke was mans redempti-  
on, the conflict was with sinne,  
with death, with Sathan, with hell,  
with the lawe, and with the wrath  
of God. And would not those ene-  
mies, so many in number, so migh-  
tie in power, so terrible to behold,  
make a man to feare, to tremble, &  
to sweate: If Christ had bin mee-  
re man, hee coulde not haue encoun-  
tered with them: but being God  
and man, did encounter with them  
all, ouercame them all, led them  
captiue all, and hath triumphed o-  
uer them all: Though it cost him  
drops of blood, with strong crying  
and teares. What say I droppes of  
blood: it cost him more, than  
which

which was dearest vnto him; his life before he could bring vnder so mighty enemies as man had, and accomplish so painefull a worke as redemption is, and pacific so great a person as is the most hie, almighty and euerliuing God. O man remember the droppes of blood, which Christ did shed for thy sake, for thy sinne, for thy soule, and for thy saluation. Loue him for it. Thanke him for it. Serue him for it all the daies of thy life. And thus much for the suffering of Christ in mount Oliues.

Secondly, wee may conceiue his suffering was exceeding great, when being sorrowfull and grieuously troubled, he said: *My soule is heavy euen vnto death*: when hee fell on his face and prayed thrise: *O my Father, if it be possible, let this cup passe from me*: meaning his bitter passion. Not that he was unwilling

willing to take it (for in all things  
 he submitted himselfe to his hea-  
 uenly Father) but those earnest  
 speeches declared the heauie bur-  
 then of sin which lighted on him,  
 the painefull griefe which hee en-  
 dured, the greuous paine which  
 he suffered, the great torments and  
 terrors which he sustained for our  
 sakes. The soule of Christ was  
 from heauen heauenly, neuer be-  
 spotted with any vncleannesse, but  
 pure without corruption: not-  
 withstanding it was heauy, and  
 touched with the feare of death, in  
 consideration of our sinne, which  
 had deserued death, with an infinit  
 nūber of miseries beside, all which  
 lighted vpon that innocent Lamb  
 (which neuer displeased God, nor  
 offended man) that by his stripes  
 we might be healed. And what an  
 hell think we was Christ in, when  
 he prayed thrise most feruently to  
 haue

haue that bitter cuppe passe from him. No doubt he felt the weight of sinne, the wrath of God against it, the iustice of God requiring punishment for it, the power of the lawe pronouncing condemnation to it, the force of death, the tyranny of Sathan, the torments of hell; which no tongue can expresse, nor heart conceiue. And this made Christ to say in anguish of Spirite, *My soule is very heavy euen vnto the death.* And to pray three times: *O my Father, if it be possible, let this cup passe from me:* yet to shew that therefore he came into the world, and that he was content to die, hee submitted his wil to Gods, saying, *Neuerthelesse, not as I will, but as thou wilt.*

Thirdly, he was betrayed by one of his owne, *Iudas* by name, a *Iudas* in hart, a *Iudas* in tong, a *Iudas* in deed, came to him with a *Iudas* kisse



kisse saying: *Haile master*, and be-  
 traied Christ, O beastly traitour, &  
 traiterous beast, to betray thy ma-  
 ster, & that vnder color of friend-  
 ship with a kisse. I say, to betray thy  
 master, whom thou wast bound  
 to defend, & oughtest to haue lo-  
 ued. It was too much for any Bar-  
 barian to haue done: but for thee,  
 which didst cal him master, which  
 didst beare his bagge, which didst  
 sit at his Table, which wast con-  
 uersant with him, to doe it, was a  
 Judas tricke indeede too, too tray-  
 terous, shamefull and beastly. But  
 what will not the desire of mony  
 do? *What will you giue me* (said Iu-  
 das) *and I will deliuer him vnto you?*  
 I will deliuer him vnto you, but  
 first I must knowe what you will  
 giue me. *Judas* tooke part with  
 the Iewes, *Judas* betraied Christ,  
*Judas* damned himselfe, and al for  
 what will you giue me: but what  
 did



did his money him good, when he had lost Christ, lost heauen, lost his soule, and damned himselfe? But what was the end of this? whē *Iudas* saw he was condemned, he repented himselfe, hee brought againe the thirtie peeces of siluer to the chief priests and elders, he said, *I haue sinned betraying the innocent blood*; he cast downe the siluer peeces in the temple, he departed, and went and hanged himselfe. Hanging was the end of *Iudas*: a fit end for such a traitor. But that is not all, he hangs in hell perpetually for it, & he is serued as he deserued, most iustly. For blood will haue blood: but did *Iudas* repent? so is the text, he repented and he said. *I haue sinned betraying the innocent blood*. He did not repēt truly, for then he would not haue hanged himselfe. The word Repentance was in his mouth, but the thing was not in his

his

his heart : within him was a tormenting conscience, which did accuse, iudge and condemne him, which did set before his eies, the heinousnesse of his fact, the grievousnesse of Gods wrath, iudgement without mercie, hell fire without redemption : This desperate minde made him to departe from the companie, to take an halter, and hang himselfe. See the force of conscience in *Iudas*. *Mala conscientia delictorum nostrorum testis, iudex, tortor, carcer, accusator, indicat, condemnat*. An euill conscience is a witnesse, a Iudge, a tormentor, a prison of our sinnes. It doeth accuse, iudge, condemne. What thing more grieuous, then day and night to carry about such a witnesse, iudge, tormentor, and prison? *Omnia potest homo fugere præter cor suum : Nam quocunque vadit, conscientia eum non derelinquit.*

Bernardus.

Bernardus.

quit. A man may auoide all things but his owne heart, for whitherso-  
 euer he goeth it goeth with him,  
 either to excuse or accuse, which  
 are the effects of conscience. The  
 testimonie of a good conscience is  
 a pretious iewell, and as *Salomon*  
 saith, a continuall feast, because it  
 maketh a man alwayes mery. The  
 putting away of a good conscience  
 causeth shipwracke of faith, as in  
*Himeneus* and *Alexander*. Happie  
 therefore is he, which can truly say  
 with that elect vessel *S. Paul*, herein  
 I deuour my selfe to haue alway  
 a cleere conscience towards God,  
 and towards men : for if our heart  
 condemne vs, God is greater  
 then our heart, and knoweth all  
 things: but if our heart condemne  
 vs not, then haue we boldnesse to-  
 wards him, and whatsoeuer wee  
 aske in faith we receiue of him. A  
 sicke conscience can no Phisition  
 in

in the world cure, but that heavenly Physicion Christ Iesu: To him therefore let vs resort with all humility. But to *Iudas* againe. What wil you giue me, and I wil deliuer him vnto you? The desire of money is the roote of all mischief. They which are poisoned with it do erre from the faith. They pierce them selues throug with manie sorrowes, they fall into temptations, into snares, into many foolish and noisome lustes which drowne men in perdition and destruction. But men of God must flee those things, and follow after righteousness, godlinesse, faith, loue, patience, meekenesse, laying hold of eternall life, whereunto they are called. By the end of *Iudas* let seruantes take heede that they betray not their Maisters. For treason and rebellion most commonlie haue a shamefull ende. Such is  
 Gods

Gods iust iudgement. Let Masters also beware, that they trust not euery seruant too farre, no not though he be of his houshold, and pretend goodwill, and seeme trustie. Euen so did *Iudas*: yet was he in trueth but a seemer, a dissembler, a traitour. For as there is no grieffe, to that of the mind, no losse to that of life, no feare to that of destruction: so is there no enemy, to a dissembling friend, no treacherie to that which one of a mans owne may practise.

Heere is *Iudas* for an example: one of Christs Apostles, and of his housholde (as I may say) one that asked, master, is it I? one that kissed him, and seemed as trustie as any the rest. Yet for all that he was but a *Iudas*, a halter, a cloaker, a dissembler, a traitor. All is not honie that is sweet, neither is all gold that glisters: so is not euery one a

B

true

## *The Passion*

true seruant that saith, Maister, *Iudas* was a double fellow, hee had one question to Christ, another to the Iewes: to Christ, maister is it I? but to the Iewes, what will you giue me, and I wil deliuer him vnto you? This question of Iudas for the first part is very rise in the world at these daies. I wil do you a pleasure, but what will you giue me for my paines? I will lend you a summe, but what will you giue mee for interest? I will let you a peece of land, but what will you giue me for a good fine? Hee that will giue most shall haue it: So al is, what will you giue mee, and little without what will you giue me. But let them vse it as long as they will, it is but Iudas his question. Christian charitie asketh no such question, and yet is readie to pleasure and to lend. And this much touching the trechery of *Iudas*.

*das.* I will omit for breuities sake many circumstances, as that all his Disciples forsooke him, and fled like cowardes, when they sawe swordes and staues against him, that *Caiphas* the hie priest accused him of blasphemie, that the people spitte on him and smote him with rods, that *Peter* denied him with a lie, with an othe, with a curse. I come to *Pontius Pilate* the gouernour. This man though he knew well, that for enuie they had deliuered him, though his wife sent vnto him vppon the iudgement seate to haue nothing to doe with that iust man, though he found no cause of death in him: yet like a naughty man and timerous Iudge he let go an arrant theefe *Barabas*, and deliuered Iesus to be crucified, and then before the multitude tooke water and washed his hands laying. I am innocent of the blood



of that iust man. He confessed him  
 a iust man. Why then did he giue  
 sentence on him? He said he was  
 innocent of his blood, and yet  
 did consent to shed it. No, no, *Pi-*  
*late* was guilty of Christs death, &  
 could not shift himselfe of it by ta-  
 king water and washing his hands.  
 What a matter was this, *Barrabas*  
 to bee preferred before Christ, a  
 murtherer let go, and an innocent  
 person scourged? But see enuy: they  
 enuied Christs vertues. *Inuidia est*  
*virtutis comes*. If *Pilate* had been a  
 good mā, finding no cause of death  
 in Christ, he would haue stood  
 with him to death, & not for feare  
 or any other carnall respect haue  
 condemned him. After the soul-  
 diers tooke him in the common  
 hall, first they stripped him, then  
 they put about him a robe of scar-  
 let, on his head they set a crowne  
 of thornes, in his right hand they  
 put



put a reede, before him they bowed their knees in mockage, saying, *Aue rex Iudaorum*. Afterward they spit on him, and with a reed smote him on the head. Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to be crucified. What villany was this? Christ being God, could haue staied their fury, yea, haue stricken them stark dead with a word: but he would not for our sakes. If those souldiers had knowne what they did, with whom they dealt, whose son he was, frō whence he came and whither he would, what power he had, they would haue staied themselves: but being full of ignorance, they did what they did. For had they knowne, they would not haue crucified the Lord of glory. But yet ignorance excused not. For ignorāce in those which wold

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not vnderstand without doubt is a sinne: Ignorance in those which could not vnderstand is a punishment for sin, neither is excusable, both are damnable. Wee haue heard what Christ suffered before he came to his crosse, that he sweate drops of bloud in mount Oliues, that beeing sorrowfull hee prayed earnestly to haue that bitter cuppe passe from him, that he was betrayed by *Iudas* with a kisse, that hee was forsaken of all his Disciples, that he was accused by *Caiphas* for a blasphemmer, that hee was denied by *Peter* thrice, that he was condemned vnder *Pontius Pilate*.

It followeth that I speake of his suffering on the crosse. Christ being on the crosse suffered reproch of the passers by, of the Priestes, Scribes, and Pharises, and of the theeues. The passers by wagging their heades reuiled him, saying,  
Thou

Thou that destroyedst the temple  
of God, and buildedst it in three  
dayes: If thou be the Son of God,  
come down from the crosse. Like-  
wise the Priests, Scribes, Elders,  
and Pharises mocked him, saying,  
He saued others, but himselfe can  
hee not saue: if hee be the king of  
Israel, let him come downe from  
the crosse, and we wil belecue him.  
The theeues also both at the first  
cast the same thing in his teeth.  
Christ indeede saide: Destroy this  
Temple, and in three dayes I will  
raise it vp againe. The Iewes mi-  
stooke him: they meant that great  
temple in Hierusalem, which had  
beene a building fourtie and sixe  
yeeres: but he meant the Temple  
of his body, that after they had de-  
stroyed, mangled, and killed it, hee  
would raise it fro death the third  
day, as in trueth he did. Nowe if  
they had vnderstoode him, they

woulde neuer haue mocked him  
with that saying: but seeing him to  
rise againe, haue confessed him to  
be the Sonne of God. The wicked  
Priests, Scribes and Pharises, moc-  
ked him, saying: *he saued others, but  
he cannot saue himselfe: If hee be the  
king of Israel, let him come downe  
from the crosse, and we will beleue  
him.* Christ indeed saued others, al,  
that beleued in him, fro the guilt  
of sinne, from eternall death, from  
the tyranny of Sathan, fro the curse  
of the law, from the wrath of God.  
Himselfe also he saued, in that hee  
got the victorie, and rose againe the  
third day: but these blinde priests,  
Scribes and Pharises vnderstoode  
not this, and therefore they moc-  
ked him with it.

Moreouer, Christ could haue  
come downe from the crosse if hee  
would, but he knew it not to be  
expedient. He would not yeeld to  
their

their fancies, if he had come down, they would haue beleeued him neuer a whit the sooner: some would haue said he did it for fear of death: some to shew what he could doe: some for one respect, som for an other. And therefore Christ knowing this, yeelded not vnto them, but went forward with the worke he had in hand, which was by his crosse to appease the wrath of god, to satisfie his iustice, to make him fauorable vnto sinners, by offering a full and perfect sacrifice once for all: and therefore he is a priest, not according to the order of *Aaron*, which by imperfection did need a succession, but according to the order of *Melchisedec*, & that for euer.

To proceed, from the sixth houre to the ninth, there was darknes ouer all the land, for the sunne was darkened. About the ninth houre, Iesus cried with a loude voice, *Ely,*  
*Ely,*

*Ely, lamafabacthany.* My God, my God, why hast thou forsaken me? Behold the Passion of Christ. Hee cried, with a loud voyce he cried, vnto heauen hee cried, as one forlorne he cried: My God, my God, why hast thou forsaken mee? No tongue can expresse, nor hart conceiue the pangs, the paines, the punishment which hee suffered. For the time the paines of the damned, the torments of hell fel vpon him, which we for our sinnes had deserued, and should haue suffered for euer and euer in hell, had not he so suffered on the crosse. What terror was this to behold, man in his fall, God in his wrath, sinne in his desert, the law in his curse, the diuell in his tyranny, hell in his torments? What terror was this? God in his wrath is a consuming fire, man in his fall is a lost cast-away, sinne in his desert is a damnable thing,

thing, the law in his curse is a hea-  
uy thunderbolt, the deuill in his  
rage is very terrible, hell in his  
torments is intolerable. And what  
a terrour was this? These things  
Christ did behold, nay did suffer,  
and the paine did make him crie a-  
loude: My God, my God, why hast  
thou forsaken mee? not that God  
forsooke Christ at any time: but  
this speech declared that conflict,  
that terrour, that torment, which  
no creature beside could haue en-  
dured. For it cost more to redeeme  
soules, so that a man must let that  
alone for euer. Then most true is  
that article of our Creede: *He des-*  
*cended into hell*, for the time he suf-  
fered the paines of hell together  
with the extreme shame, as the vi-  
ctory of sorrowes whilest beeing  
held in the graue vntill the third  
day, he lay as it were oppressed of  
death. The vertue of his passion  
reacheth



reacheth downe to hell, to redeem  
mankinde from the paines of hell  
which he had deserued, to ouer-  
throw Sathan the prince of hel, to  
dissolue his workes which are sin,  
and death, to deliuer mankinde,  
which was vnder his subiection, to  
purchase for him Gods fauor, for-  
giuenes of sinnes, and eternall life.  
Christ on the crosse offered vp his  
soule and body a sacrifice to saue  
our soules & bodies. On the crosse  
hee suffered in soule and body to  
make satisfaction for our sins com-  
mitted in soule and bodie. And the  
suffering in both was so great, that  
he cried aloud, *My God, my God,  
why hast thou forsaken me?* In that  
he said, my God, with a repetition,  
he assured himselfe still of his fa-  
uor, of his protection, and of deli-  
uerance by that speech hee despai-  
red not, but expressed the greatest  
sorrowe, the heauiest paine that  
could



could be endured, for the redemption of mankind. Wee haue heard what a notable sacrifice Christ offered on the crosse, not the blood of goates or calues, but his owne blood to purge our consciences from dead workes to serue the liuing God. This is that sacrifice which was figured by the Paschall Lambe, by the brasen serpent lifted vp in the wildernesse, by the whole burnt sacrifice, by the peace offering. A remembrance of this sacrifice, is our Communion of bread and wine, the one representing Christs bodie rent, the other his blood shed for our sinnes. This is that sacrifice, whereby *Abel*, *Noe*, *Abraham*, *Isaac*, and *Iacob*, all the faithful Patriarchs and Prophets, all the beleeuing persons from the beginning were saued. For, Christ is the Lambe slayne from the beginning of the world.

Slaine

## *The Passion*

Slaine in figure, in the purpose of God, in the vertue of his passion from the beginning of the world. Then is Christ slaine to euery one, when he belecueth him slaine. Iesus Christ yesterday, and to day the same for euer. From the beginning of the world to his ascention, that is yesterday, from his ascention to the common resurrection, that is to day, from the common resurrection for euer he is one. Therefore one faith, one religion, one kind of Sacraments in substance, one way to heauen from the beginning, one spirituall meate and drinke. Our fathers did all eate the same spirituall meate which wee eate, and dranke the same spirituall drinke which we drinke. They dranke of the Rocke which followed them, & the rock was Christ. For thogh they did eate Manna, and dranke water out of the rock, yet the faithfull

*of Christ.*

full spiritually did feede on Christ: bicause that visible meate they vnderstood spiritually, they hungred after it spiritually, they did taste it spiritually, that with it they might be satisfied spiritually. And *Bertramus* saith, that our fathers did eate the self-same spiritual meate which we eate: because one and the same Christ fedde the people in the wildernesse with his flesh, and refreshed them with his blood, & now feedeth the faithfull in the church with the bread of his bodie, and refresheth them with the water of his blood. But what is it to eate the flesh of Christ? It is to rest vpon him with a sure trust, by his grace, spirit, presence, to be fed, nourished, sustained to eternall life. Or as Christ himselfe saith: He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. To eate the flesh of Christ, and drinke

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drinke his blood, is to abide in Christ, and to haue Christ abiding in vs. And therefore S. *Augustine* saith, He that abides not in Christ, and in whome Christ abideth not, eateth not spiritually the flesh of Christ, although visibly and carnally he presseth with his teeth the sacrament of the body and blood of Christ: but rather eateth the sacrament of so great a thing to his condemnation. Whereby it may appeare that we at this day preach the selfe same gospel, which was in the beginning of the world, that is we preach Christ crucified, which was opened to our first father in paradise, renewed to *Abraham*, and all the Patriarchs, figured by all the sacrifices of the Law, witnessed by the Prophets, pointed vnto by *John Baptist*, preached by Iesus Christ himselfe, and deliuered by his Apostles. And therefore it is  
most

most true, ancient, catholike and apostolike.

Now to the things which happened about the time of his passion: the graues did open: the dead bodies which slept, arose: the vaile of the temple did rent in twaine from the top to the bottome: the earth did tremble: the stones did cleaue asunder. These things declared that a notable person suffered, yet the Iewes were not touched. These vnsensible creatures were moued, yet the Iewes hearts were hardned. The Centurion, whē he saw what was done, glorified God, saying: Of a suretie this mā was iust. The soldiers that watched him, when they saw the earthquake, and the things that were done, feared greatly, saying: Truly this was the sonne of God. A confession to the glory of God, to the comfort of themselues, to the prouing of a Sauour, and to the terror

of the Iewes. This man whome  
yee haue contemned , whome  
yee haue condemned , whome  
yee haue reuiled , whom ye haue  
scourged , whome yee haue cru-  
cified, truely was the Sonne of  
God . The renting of the Tem-  
ple, the quaking of the earth , the  
cleauing of the stones, the opening  
of the graues, the rising of the dead  
doe prooue, that truely hee was  
the Sonne of God , and without  
all doubt a iust man. A iust man  
indeede. For in his heart was ne-  
uer euil thought, out of his mouth  
neuer proceeded euill word, with  
his body hee neuer wrought ill  
deede : but in heart hee was al-  
wayes tender and louing, in word  
gentle and meeke, in dealing iust  
and vpright . Yet was hee accu-  
sed, condemned, and put to a most  
shamefull death , the death of the  
crosse as a most notorious malefa-  
ctour. And all this was doone to  
worke

of Christ  
worke that great worke of mans redemption. Heere come in certaine questions. The first is, whether Christ could haue deliuered himselfe from their handes. The answer is, hee could. For hee is God omnipotent: but hee did not, that the Scriptures might bee fulfilled, that our redemption might be made, that our saluation might be accomplished. The second question is, whether the Iewes were to be excused, seeing it was the good will of GOD, that Christ shoulde die. The answer is, in no wise: Because they didde it of ignorance, enuie and malice. And whereas good came thereby to mankinde, that was to bee ascribed to Gods goodnesse, which didde turne their sinne to a good ende, *Deus tam bonus est, vt ex malis eliciat bona*. God is so good that he turns euil to good. The third question



is, whether all they are damned which put Christ to death? I dare not so say, seeing Christ prayed for them. Father forgive them, they know not what they do. But this I say, whosoever of them died, not beleeuing that person to be the son of God, the only mediator betwixt God and man, the only redeemer, & purchaser of forgiveness of sins, the onely hie priest of good things to come, whosoever I say departed out of this faith, is damned for euer and euer.

**I**Proccede to the benefits, which we inioy by Christ his passion, which are in number many, in feeling comfortable, in estimation most precious. The first is purgation of sins. Thrice happy is he that hath it, most miserable are they which haue it not. The penitent sinner of a troubled spirit, of a broken and contrite heart, forsaking his  
his



his owne wayes, and renouncing his owne imaginations, promising amendement, and purposing the fruits of repentance, confelsing his own miserie, and appealing to the mercies of God in the merites of Christ, haue their sinnes, though as red as scarlet, yet washed in his most pretious, gracious, and glorious blood. For if the blood of bulles, and of goates, and the ashes of a heiffer, sprinckling them that are vncleane, sanctifieth as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternal spirit offred himselfe without spot to God, purge your conscience frō dead workes, to serue the liuing God? And to this end are we deliuered from al our enemies, sathan, sin, and death, that we should serue Christ our deliuerer, & that without feare, in holines and righteousness al the dayes of our life.

### *The Passion*

The 2. benefit is remissiō of sins. Blessed is the man whose sins are forgiuen, couered, & not imputed. Sinne is in the child of God, but it reigneth not. Sin is in the elect, but it is couered. Sin is in the heires of saluation, but it is not imputed, bicause it is forgiuen: as the arke was couered with a golden sheet called the propitiatorie: so Christ is the propitiatiō for our sins, by whom we haue redemption through his blood, euen forgiuenes of sins. For the blood of Christ crieth remissiō of sins in the hearts of the godlie.

The 3. benefit of Christs passion is, deliuerance from the curle of the law. The law accuseth, Christ excuseth. The law terrifieth, Christ cōforteth. The law curseth, Christ bleseth. Christ hath redeemed vs from the curse of the lawe being made a curse for vs. For it is written, *Cursed is euery one that hangeth on the tree: that the blessing of Abraham*

*braham* might com on the *Gentiles* through faith, that wee might receiue the adoption of sonnes. For though we be black by nature, yet are wee white by grace. Though black in *Adam*, yet white in christ: though blacke by merit, yet white by mercy. For Christ is the end of the law for righteousness to euery one that belecueth. They then which in a liuely faith apprehend Christ crucified, and risen againe haue what the law requireth, that is perfect obedience performed of Christ, imputed to them.

The 4. benefit by Christs passion is freedome frō damnation. For what destruction can com to them which are ingrafted into Christ, the author of saluatiō? how can the second death take hold on them that haue their part in the first resurrection, & are in Christ the life it self? the deuil cannot pluck them away finally from God, which are writ-

ten in the booke of life, and redeemed by the blood of the Lambe. Hell can not terrifie them, which patiently looke for an inheritance in heauen. There is no damnation (saith the Apostle) to them, which are in Christ, which walke not after the flesh, but after the spirit. We are in Christ by electiō before the world was made. We are called to Christ by the word after the world was made. We are iustified by a liuely faith, the obedience of the Sonne of God imputed vnto vs. We are sanctified through the spirit, our soules being purified in obeying the truth. Wee walke not after the flesh, when we resist couetous cogitations, ambitious desires, voluptuous thoughts, enuious conceits, malicious purposes, and whatsoeuer els corrupt of old *Adam*. We walke after the spirit, when we embrace loue, follow peace and holines, shew long-suffering

fering, gentlenes, meeknes, temperance: crucifying the flesh with the affections and lusts.

The fift benefit by Christs passion, is, that the wrath of God is pacified. For as they which obey not the Son, shal not see life, but the wrath of God abideth on thē: so they which beleue in the Son haue euerlasting life reserved in heauen for thē, which are kept by the power of god through faith to saluation. *This is my beloued Sonne in whom I am wel pleased, heare him.* A voice frō heauen after Iesus was baptized, the heauens being open vnto him, and the spirit of God descending like a doue, & lighting on him. This borne of the virgin *Mary* is my natural and beloued Son cocqual to me, & coeternal, & consubstantial with me, in whom euen for his own sake I am wel pleased with al my elect children my displeasure being as far from thē, as the East from the West, and my fauour vpon them euen for my Christ,  
for

*The Passion*  
for whose sake I pardon all their offences, and their finnes, and iniquities will remember no more, but will put my lawes in their mindes, and write them in their hearts, and will be their God, & they shal be my people.

The sixt benefit by Christ his passion, is victorie ouer Sathan. For where sinne is purged, remitted, and not imputed, where the malediction of the Lawe is abrogated, where the second death is abolished, where the wrath of God is pacified: there the Deuill hath naught. For Christ through death destroyed him, which had the power of death, that is the Deuill, that he might deliuer all them which for feare of death were all their life time subiect to bondage. Wherefore, though Sathan bee yet suffred to tempt the children of God, yet hee shall neuer plucke them away from the state of saluation: because God is faithfull, and will not suffer his to be tempted aboue their strength: but

*by Christ.*  
but shall in the middes of temptation  
make a way, that they may be able to  
beare it. Beside these singular bene-  
fites by Christ his passion, wee haue  
by the same, peace of conscience,  
which passeth all vnderstanding, ac-  
cesse to grace by the mediation of  
Christ, and after this life, life euer-  
lasting, to beholde the blessed and  
glorious Trinitie, in glorie, maiestie,  
and eternitie.

Now to the meditation of Christ  
his passion, which wee shall consider  
fruitfully, if wee marke how fowle a  
thing sinne is, howe grieuous to the  
conscience, how displeasent to God,  
what punishment it deserued, whose  
death it procured, and so repent for  
the same.

Secondly, if we behold the passing  
loue of God in sending his Son to re-  
deem vs, & the singular loue of christ  
in laying downe his life for vs, and so  
be thankfull to both for the same. If  
God had redeemed mankind by anie  
other



passion, to seeke to crucifie him again, to serue our enimie, from which to redeeme vs Christ died, to destroy that ( as much as in vs is ) which Christ so deerely bought.

Lastly, we shall meditate the passion of Christ aright, if we stedfastly belecue by it to be saued, and liue and die in true repentance for our sinnes, which made a diuision between God and vs, which brought the Sonne of God from heauen into this vale of miserie, which caused the death of Iesus Christ. The consideration of this ought to make our hearts to bleede, to flie from sinne, as from a biting serpent, to renounce the deuill with his workes, as we promised in baptisme, to bee contrite, which is the first branch of true repentance, to crie for mercie, which is the second, to trust in Christ the mediator, which is the third, to endeouour with a purpose to serue the liuing God, which is the last. Then though our sinnes were

as crimson, they shall bee made as white as snowe, though they were redde as scarlet, they shall be as wooll. For the blood of Iesus Christ the Sonne of God purgeth the penitent from all sinne. Then God wil be on our right hand for euer. Then shall the Realme flourish, as nowe so for euer, with peace, plenty, the preaching of the Gospell, with manie other godly bleatings, to the glorie of God, the comfort of vs, and terror of the enemie.

Let vs bee thankfull to almightie God for preseruing vs hitherto, giuing vs peace, when others haue had the contrary, plenty, when others haue suffered scarcitie, the preaching of his word, which others haue lacked, vnder the gouernment of a most gracious Queene, whome wee are bound as the Lordes annoynted to loue sincerely, to reuerence dutifully, to obey heartily, to pray for zealously and continually (because God hath  
ysed

used her. Manlike as a man, not as a  
uey ouer vnto vs his merces) that we  
may liue to the coming of Christ, and  
giue vp to him his princely crowne,  
to receiue of him a crowne of glorie  
for euer in the kingdome of glorie,  
where is light and no darknesse, life  
and no dying; peace and no discorde,  
where is mirth without mourning,  
fauor without mistaking, knowledge  
without ignorance, where is holines  
and no flime, vprightnesse and no hy-  
pocrisie, truth and no falschoode, per-  
fection and no infirmitie; where are  
ioyes which eie hath not seene, nei-  
ther care hath heard, neither hath en-  
tered into the heart of man, which the  
Lord hath prepared for them that loue  
him in the company of godly Saints,  
in the sight of heavenly angels, in the  
presence of Iesus, the mediator of the  
new testament: To whom be all the  
Father and the holy Spirit, be all  
honor and glory, as was said  
Amen and Amen.

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~~4947a~~

Chamberlaine, B